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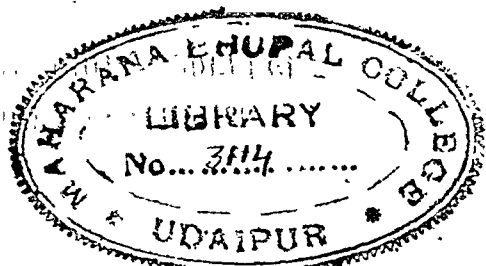
ADDRESSES TO STUDENTS

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BY

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PREFACE

These Addresses were delivered in November and December, 1918, under the terms of Chapter XXI of the Regulations of Patna University. The Regulations lay down that undergraduates admitted to the Colleges of the University shall be admitted to be members of the University by a formal matriculation ceremony at which the Vice-Chancellor shall preside, and that this practice shall also be observed in the external colleges, which the Vice-Chancellor shall visit in turn each year for this purpose. Under the rules of the Syndicate of the University the Vice-Chancellor is required to address the newly admitted students.

The Addresses are now printed in the hope that they may be of interest to students other than those to whom they were delivered.

J. G. J.

ADDRESSES TO STUDENTS

On Reading

RAVENSHAW COLLEGE, CUTTACK, *4th November, 1918.*

It is now my duty and privilege to address the newly-admitted undergraduates of this College. It is a privilege which I greatly value, but it is a duty regarding which I feel a good deal of anxiety. Naturally I am anxious to say something which will be useful to you, and which you will regard as helpful and worth your attention. Believe me when I say that, whether I succeed in that or not, I do profoundly desire to help you at this crucial period in your career, the importance of which to yourselves, to your families, and to the people from whom you are drawn, I for one am very conscious of.

You may think that, for a graduate like myself of so many years' standing, it is a simple thing to find a subject suitable for a discourse to un-

dergraduates. I have not found it so. I have turned over a good many subjects in my mind with a view to addressing you and the members of the other Colleges which I am visiting, and have had to discard them. But one subject I thought would interest all of us, provided that it were rightly treated, and that is the subject of Reading. We are all necessarily readers. What can I say on that subject that may help young men just starting their University career and a course of compulsory reading?

Well, in the first place, I am going to give you advice which some of our stricter and more literary friends may consider unorthodox. I am going to acknowledge that I am, and long have been, a voracious newspaper reader, and I am going to have the courage of my opinion and advise you all to read the newspapers—and to read them regularly. Clearly it is very possible to waste a great deal of time in reading of this kind and to fall into all sorts of pitfalls whilst doing so. One may read the inferior parts of the newspapers and be agog over puzzles, and police news, and scandals, and over partisan attempts to take away the characters of public men and public servants. One may become an embittered party man before one's judgment is really ripe for decisions on public questions, and one may devote to trivialities attention which should have been directed in a business-like

manner to getting on with one's own work and fitting oneself for a useful career and passing the necessary examinations to qualify for it. All that is true. But I did not advise you to read the newspapers badly. My intention was to advise you to read them well and intelligently. I am sure that there must be many of you who feel, as I have felt from the now remote days when I was an undergraduate like yourselves, that politics proper are of very intermittent interest. To follow politics keenly one needs a special disposition. One usually recognizes the political disposition at once. It is gifted in many ways and implies great mental alertness. It is usually limited in other ways, for, after all, a man has only a certain amount of energy at his disposal. So far as I am concerned, I quickly found that I lacked the gifts and tastes necessary to a politician, and I dare say that a very large proportion of you here feel much the same regarding yourselves. But there is an immense amount of matter in the papers besides politics proper or internal politics, and besides that other matter which I have called the inferior parts of the newspapers. There is all the news of the deeds and thoughts of our fellow-men all over the world. The war is the greatest example of this. You should follow the progress of the Great War with the keenest attention; you should scan the newspapers for everything that may bring home

to you its nature, its origin, its course, and its meaning. What is the purpose of the Allies? What is the purpose of the enemy—Germany? What would the world have been if Germany had won in this, perhaps the final, contest between the free spirit of man and the forces which bind and control it to the purposes of a few vastly powerful individuals responsible to none but themselves? What are the hopes for which the Allies, including every one of the races that form the might of the British Empire, have sacrificed so much—what is the hoped-for world for which their young men have proved their willingness, without compulsion, to fling away their lives with such magnificent, such august profusion? Read until these points are clear to you.

There is the whole progress of modern literature, too, to be gathered from the best class of newspapers, which contain reviews of the most notable books as they appear from the press. Some of the best newspapers also include summaries of, or copious extracts from, many of the best articles appearing in the leading periodicals, and these are often indicative of the trend of contemporary thought in widely separated countries, on economic, social, religious, scientific, literary, or political subjects of deep interest to one who studies his fellow-men.

Let me turn now from the newspapers. There is a sphere of reading which is of the utmost

importance, but which I will only venture to touch on very cursorily, because I am not properly qualified to speak of it—I mean science. Though I shall say very little on it, and though I acknowledge myself untrained in the subject, do not think that I am in any doubt as to its value. Its influence on all modern thought of any importance is fundamental. I do not mean that modern thinkers are all necessarily acquainted with the details of one or more of the branches of science. It might, perhaps, be better if they were, and modern educational theorists often insist that such acquaintance is imperatively necessary for anyone now claiming to be considered as educated. What I mean is that ignorance of some of the discoveries of scientific thinkers involves a fundamental misconception of the universe we live in, and leaves one liable to think in the most erroneous manner. In Europe, though there is doubtless much grave ignorance and error, as there is everywhere else, nevertheless the scientists have gained a firm footing, and their position is a very strong one—so strong, indeed, that they sometimes seem to threaten their literary and classical rivals, who perhaps formerly were their oppressors, with, if not extinction, yet something like that oppression and injustice which they themselves as a class formerly endured. I think such oppression would be deplorable and be a return to the

practice of ignorant ages instead of advance. But whether education is to be dominated hereafter in Europe by the scientists or not, their power is now fortunately so great that a general knowledge of great scientific truths is comparatively widely spread in those countries. It is in the air, so to speak, and ideas contrary to these scientific truths tend to fade away and have lost their hold on the human mind. This is plainly much less the case in India. I could wish that our University would insist on an elementary knowledge of the fundamental things taught by science. But I will dwell no longer on this subject, important though it is.

I cannot resist the peculiar charms of the classical writers of the past, and here I know I have the warm sympathy of India's learned men. There is usually something of supreme excellence in writings which have managed to survive the disintegrating force of time. Here, indeed, you generally find that it is a case of the "survival of the fittest". When many listeners or readers for centuries have enshrined a book in their hearts, the book has found a sanctuary from which it is never likely to be quite expelled. Thus many people memorize the book or portions of it, or many people keep copies of it in their possession, and it is safe against destruction, or that immaterial form of destruction which is just as fatal and is called oblivion.

But here, again, so far as the great classics of your own people, the treasures of Sanskrit or of Arabic or the older Persian literature are concerned, I must refer you to others—to your own eminent scholars in the ancient learning of the East. Yet there is one portion of that ancient territory of learning that I will venture to travel in with you for a few moments. I feel bound to advise those of you who live in this province, and have classical tastes, to gain at least a slight acquaintance with the great Pāli literature, which has survived all the assaults and ravages of time. In this province of Bihar and Orissa the study of Pāli has particular claims. Bihar especially is bound to foster and promote the study of that literature which contains the wisdom and beauty of the early Buddhist teaching; but the sub-province of Orissa should not be far behind in eagerness to master once more the noble truths of the great Indian religious teacher, who obtained enlightenment in Bodh-Gaya and worked and wandered for long years throughout the northern portion of this province, whence his influence issued to Orissa and throughout India, and thence to the whole broad East. I am not asking all of you to study Pāli. Few of you would be able to do that. I do suggest that those of you who have a taste for noble ethical literature might read some of the English translations of the earlier Buddhist classics. The earlier they

are the better. Later generations would appear to have fallen back partly into those very superstitions which the great teacher spent his life and genius in removing, thereby bringing freedom to the minds of men. The nearer to the Master, the closer to truth.

Let me now turn to the incomparable artistic beauty of the classics of Greece and Rome, and more especially to the former. Here, again, you cannot be expected in your leisure moments to pick up the difficult languages in which they are written, but you can readily find famous translations, or more modern renderings which may not be so famous but may be closer as translations. The Greek and Roman masterpieces are the foundations of modern European literature. To appreciate the latter historically and critically some knowledge of the former is necessary. But indeed I think I must add that for a full appreciation of modern European writers a knowledge not only of the literature but of the tongues of Greece and Rome is necessary, for our European languages are heavily indebted to the past. Be that as it may, an acquaintance, even a slight acquaintance through the aid of translations, with these masterpieces may bring pleasure and valuable knowledge to any reader. Take the glorious stories of the *Iliad* and the *Odyssey*, attributed to the blind Greek poet Homer. These stories are a

possession of mankind. Their richness of adventure is by itself sufficient charm. The variety and the accuracy of the characterization, the dramatic skill and vigour with which the characters are manipulated, the vivid light which the poems throw upon the life, religion, manners, ideals, needs, and activities of the time, these add infinitely to the delight of reading. The translation by the famous English poet Pope may not be very accurate, but it shares the vigour and rush of the original. Virgil, the Roman poet, stands at the head of those who wrote in the Latin tongue. The adventures of the Trojan hero Æneas, who escaped from the burning city of Troy when at last the Greeks sacked it, and who ultimately reached Italy and became the ancestor of the founder of the city of Rome, read rapidly, as the poet intended, and not with minute grammatical care, as English schoolmasters sometimes insist, afford great and delightful reading. The extraordinary perfection of the poet's language, and the exquisite pictures that he is always painting, can only be seen in the original, but the translation by Dryden is at any rate that of a great English poet.¹ A modern English poet and Greek scholar, Professor Gilbert Murray, has delightfully rendered into English verse the

¹ The nineteenth-century poetic translation by William Morris should be read with this.

famous and moving plays of one of the greatest of the Greek dramatists, Euripides. The verse is charming; the translation is that of a great scholar who has nothing of the dry-as-dust pedant about him. One disadvantage comes, I think, from the very charm of these renderings in rhymed or partly rhymed verse. I cannot but feel that rhyme imposes necessities upon a translator which must conflict at times with truth of rendering. For the general reader perhaps this does not matter mightily; but if you know the original book, or want to know it, it does matter. A true poet's mind is a wonderful instrument. His skill in words is so fine that few can understand its delicacy. He wishes to say certain things, convey a certain impression, and for this purpose he chooses words and places them in a certain order; and any translator who adds words, and so adds ideas, or who even tampers with the order of the ideas, alters consciously or unconsciously the whole scheme. Moreover, some of the ideas thus introduced may be foreign, if not to the age in which the poet lived, yet to the genius as well as the intention of the author. Yet Professor Gilbert Murray's plays of Euripides are delightful in themselves, and his knowledge of the Greeks and their times is that of a profound and sympathetic scholar.

So far I have spoken only of the classical poets. Turn to the prose writers. At the

head of them all stands Plato. He drew his first inspiration from the piercing genius of Socrates, whose dialogues with innumerable Greeks of his time he professes to record. His mind was wonderfully and nobly fertile. You are not likely to have sufficient leisure to do more than dip into a few of the many volumes of the famous translation by Benjamin Jowett, who when I was an undergraduate was Master or Head of that College in Oxford which claims more persistently than any other to be the greatest College in that great and illustrious University. Try the dialogue called *Phædo*. It deals with the immortality of the soul. Whether the Greek philosopher's conclusions are right or not, you cannot fail to feel the sheer nobility of his mind.

Whilst dealing with Greek prose, as represented by English translations, I cannot refrain from mentioning two writers who are among my own favourites. The first was a Greek slave from Asia Minor. He was purchased by another Greek and taken to Rome, and subsequently freed, in the first century of the Christian era. This was Epictetus, one of the greatest of the Stoic philosophers and teachers. He opened a class and lectured to young men on Stoic ethics. One of his pupils took wonderfully careful notes, and published them in memory of his teacher. The world has acknowledged the

loftiness and beauty of these discourses. The other of these writers was a Roman, though he chose to write in Greek. He was Emperor of Rome, master of the Western world, the victorious leader of Rome's armies against the Germanic barbarians invading civilized Europe in that age, and at the same time a profound and tender thinker—the Emperor Marcus Aurelius Antoninus, who reigned from A.D. 161 to 180. He kept a diary of his thoughts or meditations. They seem to me to be of an even more piercing beauty than those of the great slave Epictetus, whose lectures he read and to whom he acknowledges his indebtedness. Here again I advise you to dip only. Read a selection from the discourses of Epictetus. There is a convenient one by Professor Hastings Crossley in the Golden Treasury Series. It is not so necessary to read a selection in the case of Marcus Aurelius. The best-known translation of the latter is by George Long. I have recommended these two most famous of the Stoic writers for the same reason as that which led me to recommend you to read the great Pāli texts, because they deal with conduct. To young men just entering upon their College career what could appeal more than great teaching upon this theme?

Another sphere of reading, full of delight, to which you can scarcely fail to turn your attention,

is history. Now plainly I cannot attempt here to give you any detailed advice regarding so vast a subject. I will only say to you that in your reading you should constantly bear in mind what is known as the continuity of history. All things are linked together. There is no such thing as isolation. One action leads to another, one thought to another. Speech has its offspring. Whatever men do, or think, or say, arises from the past, and has its consequences in an endless chain such as both the Buddhists and the Stoic philosophers spoke of. To understand the present you must read deeply of the past. In your reading trace the links that bind one event to another. It is considered a good plan sometimes to proceed it were backwards, to take some modern or institution or thought and trace its as far as possible back towards its You may trace modern representative back to the British mother of Parliament can trace the House of Commons of Lords back to the so-called parliament of the English King the year 1295, or to its somewhat irregular predecessor summoned under his father, King Henry III, in 1265, under the dictation of the famous Baron Simon de Montfort. You can trace these first complete parliamentary assemblages back to their imperfect origins in

feudal customs, or in Saxon institutions prior to the invasion of Britain in the fifth century A.D., when the Romans left the island, or in municipal methods of administration under the Roman Empire. You need not stop there. You can examine Roman and Greek non-representative methods of government and legislation. But the study of constitutional history is a serious business. You may turn to a more limited subject, such as the progress of the family of the Hohenzollerns, the head of which rules over Prussia and, since 1871, over the German Empire. You may follow it from the Middle Ages, from its small beginnings in the angle formed by the upper waters of the Danube and the Rhine, and observe how it has displayed at all times, with extraordinary persistency, the characteristics which now distinguish it. It has been a false, violent, unscrupulous, merciless, rapacious family ever since it came upon the stage of history. It has held the lives of men cheap, it has held its own honour cheap, it has held its own plighted word cheap, whenever there was territory to be seized from a neighbour or other advantage to be gained. Of the brotherhood of man, of the divine dignity latent in humanity, it has had no time to learn in its passion for acquisition, and for organization as preparation for further gains.

The lighter side of history is biography. This is as full as, or fuller of, delight than fiction, in which man in all ages is prone by nature to take pleasure. Here we have another form of continuity. The events of a period are linked together by their connection with the hero of the biography. The connection is less philosophic, but more human. Events become vivid when we see what part a certain hero played in them. If we read the life of Ishwar Chandra Vidyasāgar or of Keshav Chandra Sen, their times, which perhaps at first appeared confused or dull to us, seem to take on life again. As we read the life of the great English statesman who became Earl of Chatham, but was more famous as William Pitt, and the life of his son, the second William Pitt, that marvellous spirit who was prime minister of England at the age of twenty-four and held that position for many years during one of the most difficult and dangerous periods of British history, the eighteenth century, which some people have strangely thought to be a dull affair, rises in all its activity before our eyes, and we see, among other things, the splendid Republic of the United States of America come into being, to influence the progress and fate of the whole world.

Lastly I come to a subject which in a discourse on Reading I cannot omit, though I have kept you a long time already—English literature.

After all, I have already said incidentally a good deal on the subject when I advised you to read translations of the classics, both Eastern and Western, to study history and to read biographies. Of English prose you cannot find better examples than in the works of the historians and biographers. The ideal of typical English prose is to express directly, concisely, and accurately whatever is to be said. The historians have always an immense task before them, and they are usually so closely concentrated on the task of evolving a clear narrative or analysis that the direct simplicity, which is the ideal of our prose, arises naturally from their treatment of their subject-matter. Do not think for a moment that ornamental prose is commonly accepted as having any merit. Prose is the great instrument for conveying facts and logical thought. Adornment that impedes the expression of the thought is a sheer defect. Such beauty as arises in prose writing will be the beauty of truth itself, and that is very beautiful. We cannot see the whole of truth, but each good writer can present us with new aspects of part of it, and the qualities of a writer's mind, if he has learnt to express it clearly, will shine forth in his composition and distinguish his style from another's, just as every man and woman in conversation inevitably leaves a different impression upon our minds.

As for English poetry, I hesitate to advise you to read outside your course. You have much to read already. But, if you have time to spare, you might go outside the rather stereotyped lines which all formal courses of English poetry seem to have to follow, and you might glance at current English verse. There is an admirable series of anthologies called *The Georgian Poets*. The George is our own king-emperor, George V, and the poets are living. There is also an anthology of war-poems called *The Muse in Arms*. These express the heart of the modern Englishman, his social views, his views on the war, the lion heart of the soldier, the eagle mind of the airman.

As regards the books in your course, I will only try to give you general advice. I think it is correct, and in accordance with your own Sanskrit writers on poetics, to say that poetry is primarily emotional; it is emotion expressed in fit and beautiful words. Plainly, the emotions expressed must be based on truth, and the poet's representation of the world must be truthful. Otherwise the emotions expressed and aroused must be false and misleading—worse than valueless, almost hateful. You will see that I think the notion, which is sometimes raised, that poetry is a mere exercise of the fancy, is quite erroneous. All the great poems of the world contradict it. Poetry presents to us in an emo-

tional manner the world as seen by a piercing vision, and it is emotional because no mind can pierce deeply, no eye can see clearly, without the heart also being moved profoundly. But if you are to see the spectacle of the world with the poet's aid in this manner, it is obvious that you must get over the language difficulty. How are you to do this? By practice—by constant practice and hard work. There is no other way. No one expects to become an acrobat without practice, or skilled in any of the arts without practice repeated and ever repeated. No one can master a foreign language in such a way as to enter the world of the poets of that tongue without labour. Boldly undertake it then. When mastery comes, you may share the poets' vision of the world of men in all its beauty and pathos, and share with them the emotions roused by the spectacle. Thereby the mind cannot fail to be broadened, deepened, strengthened and elevated. You should be able to see, at least in some measure, the world as Shakespeare saw it, and feel its beauty, its complexity and its infinite variety. You should be able to see Browning's world, and share the vehement and splendid emotions roused by the spectacle in his bold and fearless, gay, and yet infinitely tender heart. You may see, with Tennyson, England in all her changing and exquisite loveliness and watch her with his thoughtful eyes. It is the fashion now

to depreciate Tennyson and to find him lacking in virility. This is perhaps partly due to his almost excessive love of polish and refinement of language. I think you can scarcely read him attentively without feeling the august purity and soaring loftiness of his mind.

Now finally, before I close, let me express to you very warmly my good wishes for your College careers. All we old graduates feel strongly the charm and attractiveness of the days spent in College. We remember in some measure the hopes, ambitions, and inexperience of those days; the generous ideals, the romantic quest of truth. You have our warm sympathy. I wish you, as I know all here do, success in your careers in college and thereafter. Bear in mind that some success generally goes to the resolute heart and upright character, and that without them success is but failure, not worth having.

Method in Reading

GREER BHUMIHAR BRAHMAN COLLEGE, MUZAFFARPUR,
14th November, 1918.

It is now my privilege to address the new undergraduates of the College. Though they are the latest comers, they are at least on the occasion of the matriculation ceremony the most important part of the assembly.

In the first place let me congratulate you, and indeed all those who are commencing their University studies this year, on the fact that you will pursue your studies under the beneficent sway of Peace. The enemy have laid down their arms; there seems no likelihood of their being able, or of their wishing, to take them up again. The nightmare of War which has oppressed the thoughts and lives of mankind for over four years is passed. Thanks to the splendid deeds of the Allied and American armies, in which the students of the West have played a glorious part, the world has been set free from the fear of conscienceless tyranny. A burden is uplifted from the hearts of all.

You will pursue your studies amidst the blessings of Peace.

Whilst thinking over what I should say to you to-day, I earnestly desired to choose a subject on which I could say something of practical utility to you as young men entering a new phase of life—that course of higher or collegiate study which may be so infinitely profitable both to the student and to the people from whom he is drawn, and which, on the other hand, may be largely wasted, or even worse, for want of guidance at the right time. It may seem an easy matter, for a graduate of such long experience as myself, to find a subject which he can confidently feel is suitable and bound to interest a new generation of undergraduates just entering upon the path which he commenced to tread long years ago, and which he is still pursuing; but I have not found the choice at all an easy affair.

Recently, in addressing the undergraduates of another College, I took the subject of Reading, and ventured to give some rather general advice as regards various courses of reading, some of which might profitably be pursued by students, outside the regular courses prescribed by the University, according to their several tastes. I suggested the regular reading of newspapers, though I pointed out that there were many pitfalls into which a newspaper reader

might fall, involving much waste of time upon trivialities. If you avoid wasting time, however, upon the baser parts of the newspapers, and strive to follow the most notable deeds and thoughts of our fellow-subjects in the Empire and, in a lesser degree, of our fellow-men everywhere, you will find the record infinitely interesting, and I think elevating. Those who have followed the course of the war in the papers, for instance, and who have striven to learn and appreciate the events which caused it, the motives and objects of the Allies, the purposes of the enemy, Germany, cannot have failed to broaden and strengthen their minds and understandings. They will be able to imagine what the world would have been like if Germany had won this great and terrible conflict, the greatest war that the world has ever seen and suffered, and, so we pray, the last great war that mankind will be called upon to inflict and to endure. They will be able in some measure to perceive the enormous problems, political, social and economic, that face the civilized world, now that it has defeated the military caste which has hitherto tyrannized over the German Empire, the last and most obstinate foe of human freedom, the last and most unscrupulous and systematic of the oppressors of the free spirit in the individual citizen, the last stronghold of autocratic and irresponsible power, which crushes and moulds

the individual subject into a mere instrument executing the behests of a master without question and without thought of their frequently cruel and degrading wickedness.

Among other subjects I also suggested the reading of the noble classical writings of the East and of the West, which have shown their marvellous strength and vitality by their survival of the assaults and ravages of time. A useful acquaintance with these can be gained by translations, though of course the greatest beauties and subtleties of these masterpieces cannot be completely transferred from the original to another tongue. I also offered some remarks on the reading of history and biography and of English literature.

To-day I wish to speak, not of suitable subjects for optional reading, or what one may call pleasure courses, nor of notable books, as I did in the address to which I have alluded, but to the method or way of reading and study which I should like to see you follow.

Now in the first place I wish to advise you regarding a method of reading which you should all avoid. You doubtless see at once that I am going to denounce what is known as cramming and is, if not a favourite method with students, yet one to which in all countries they frequently resort, very likely in despair of finding anything else to serve their immediate necessities. Cram-

ming is filling the mind with information supposed to be likely to be usable in examinations, quite irrespective of whether it has any other possible use or not. It is like filling a brass vessel with dirty water and pouring it out into some other receptacle, the first vessel being in this case the mind of the recipient, and the latter being the examination answer-book. At the end of this process the best that can be hoped for is that the brass vessel will be wiped clean and restored to its first vacuity. The vacuity generally ensues automatically after an examination for which a student has prepared by cramming; most of the stuff poured out upon the answer-paper quits the mind at once for ever. But the mind is not always quite cleaned up and restored to its original healthy ignorance after this process.

So much for cramming, or the acquisition of information merely for the purpose of satisfying or, to be more accurate, of deceiving or defeating the examiner, regarded in his very natural aspect as an enemy of aspiring, but perhaps idle or unfortunate, young men. The acquisition of information on the subjects of the course is plainly a necessary process. This information is to be acquired, however, not with a view to defeating the examiner, but with a view to understanding and mastering the subject. Yet I wish you to notice that there is a marked

difference in this respect between a technical or professional education, which prepares you directly for the exercise of a special art or profession, and that education which is called general or liberal education and for which doubtless most of you here have entered College. In a Medical or an Engineering College all the knowledge gained is doubtless useful directly at one time or other in the exercise of the profession of medicine or of engineering. In a Law College, or a Teachers' Training College, no doubt the same principle holds good, or should do so. But each of these offers a professional training of a specialized character. This is not the case in what are called Arts Colleges or Science Colleges, and though doubtless much of the information gained in these latter institutions is directly useful to the student in after-life, and though plainly it would be a great advantage and saving of exertion if all of it were directly useful, yet the fact remains that, even if much less of it were thus useful than is now the case, the so-called general or liberal education received at College might continue to be of high value and importance. Few of us, I think, need in practical life the higher mathematics, which nonetheless it may be well worth while to study at the University. If one becomes an engineer, no doubt the mathematics and physics read in the University will prove

directly useful in one's professional life after one has taken a degree. Those also who proceed after taking a B.Sc. degree to a Medical College will no doubt find their chemistry course directly useful to them later. Possibly the lawyer may find the logic which he has read in an Arts College useful in his profession. But the lawyer who read chemistry at College—and I do not see any reason why he should not read chemistry, or rather I think it highly desirable that he should do so—will be able to make very little, if any, direct use of it in this country, where specialization among lawyers has not proceeded so far as in Europe and America. History may directly help the journalist, and is often essential to the teacher, but the business man will for the most part be content to forget his dates. In any case it is clear that in courses which comprise several subjects the information gained regarding some of these is bound to be of much less direct value to students than the information gained on other parts of the course chosen or compulsorily read by them. We do not all become specialists, and we certainly cannot be specialists in several subjects. Why then, you may well ask, do the Universities insist on your gaining information some of which apparently you may just as well forget as soon as you leave College, since it is not likely to be of any practical value in your case? I hope that you have come to see now that the

gaining of the information is often really a secondary matter. There is something further which is of primary importance; something much more important than the accumulation of stores of information, whether of an interesting or of a dry-as-dust or pedantic nature. You are not here then simply to gather information, even though such information may be really valuable and interesting in itself. What then primarily do you come to College for, if not for information? The answer may be boldly given: you come chiefly for the training of the mind, so that it may be an instrument fit for use when you enter the great and varied world outside the College walls, fit for your own use and for that of your employers if you have any, and fit for the service of the country. If the information gained in the process is directly useful in life, the gain and saving of time are great; but if the mind is laden with all sorts of information on every subject, and yet is not trained as an instrument with which to tackle each difficulty as it arises in practical and professional life, then the information is practically valueless to the owner. The desired training comes by practice upon all sorts of themes, all kinds of subjects, and the training thus gained may remain as a possession of the mind even when most of the information gained in the process has been forgotten for want of use.

Information makes the mind full, but training makes it active, buoyant, full of courage and initiative, supple, resourceful, accurate and tireless, like some trained athlete ready and keen for the contest.

✓ How can this training, this mental athleticism and courage, be secured? It is clear that such training implies self-help; it implies active exertion, not mere passive reception. You cannot grow mentally active and resourceful from over-feeding the mind and under-exerting it. Plainly from over-reading without mental exertion, just as from over-feeding without physical exercise, torpor and indigestion will set in. You must think over, exercise the mind on, everything that you read. I cannot help feeling that there is far too little of such mental exercise in our colleges and schools in this country. It is deplorably common for parents to employ private tutors to supplement the teaching given to their boys in class at school. Pray do not think that I am blaming the parents. They know their business presumably. I have spoken to many on the subject, and many of them deplore the practice as I do; but they nearly all stoutly maintain its absolute necessity in the present state of education in India. Be this as it may, the effects of the system upon most of the boys are lamentable. It tends to take away all initiative from the boys, to make them fear and shrink from difficulties,

and to rely much too greatly upon others. I have heard of a schoolboy who, having failed to prepare his work for the day, solemnly excused himself to the headmaster on the ground that his private tutor was ill. That he should tackle his work by himself seemed to him too daring. This sort of thing is disastrous, and saps the character as well as the intellect. So far as I know, there are no private tutors for boys at school in England. Parents there would revolt against any such extra strain upon their purses. They pay the schools to teach their boys sufficiently. I cannot say exactly what is the system followed in England now, but when I was a boy at school it was considered an essential part of our training that we should have something knotty to exercise our minds upon every evening during preparation time. We had too much Latin and Greek doubtless, and I cannot remember working very hard at anything else. But the classical authors at least gave us boys some cause to exert ourselves every day. I can remember as a very little boy despairing of ever finding any sense in some of the Latin passages that I was called upon to prepare for class next day, and strongly suspecting that the authors had suffered from some mental deficiency. I can remember thumping my Latin dictionary in indignation at its unwillingness to yield up its secrets. That was before I was ten years old,

and these were only the first pangs entailed by the English system of throwing a lad upon his own resources and bidding him fight for himself. Gradually one came to see how difficulties could almost always be surmounted. In class next day, after one had failed or only partially succeeded in one's preparation, the monsters of the previous evening seemed generally to fade away. I must admit that the process in those old days was generally expedited by the frequent use of the cane, which seemed, if not to sharpen the mind, at least to increase the amount of exertion directed to the task. I am not attempting to defend the caning system, which is open to very grave abuse. Anyhow, what with one stimulus and another, I think that most boys of average ability, under the system which I have described, came to regard difficulties as things which must be overcome by one's own exertions, as things to be tackled, to be gone for, if not by a frontal assault then by a flank attack, first from one side and then, if necessary, from another, to be got over or got round or got under. In time a difficulty aroused a kind of pugnacity, as something to be smashed. Now that way of looking at things is a valuable asset. When you go out into life outside the school or College walls your employer or superior officer, if you enter private employment or Government service, will watch you to see how you tackle difficulties. If you

show signs of alarm at the sight of difficulties you will probably find your future prospects limited. If, on the contrary, he sees your bristles rise, as it were, when you face an opposing difficulty, and the fighting spirit roused in you till the obstacle is surmounted, he will probably feel the warmest satisfaction in having found you, and enjoy a good deal of pleasure in giving you more fights of the same nature; and through such victories you will grow.

In College, too, the student must constantly exert himself. Inert listening to lectures will do nothing for you. Listening or reading must be accompanied by mental exertion, and one of the very best ways of making oneself think is to make oneself write. The more you write on the subjects of your courses, the better for you. I feel sure that your professors or lecturers do their best to give you this advantage, and set you essays and exercises frequently and systematically. If by any chance they do not do so, I strongly advise you to press them until they do. I do not wish now in any way to criticize the arrangements made in any College; nothing could be further from my intention; but I venture to say, in a general way, that in Colleges which I have known, both in this and in other provinces, there is or has been a rather strong tendency to spend much time on lecturing and not very much on tutorial work. The latter,

of course, includes, and indeed largely consists of, essay-writing, so far as the Arts side is concerned. Regarding the Science side I will not venture to say anything except that practical work in the laboratory, handling the instruments and materials themselves, corresponds closely to the handling of facts, ideas and words in essays by students of Arts subjects. For my part, I think that spare time for tutorial work, which calls upon the students to exert themselves and therefore is of supreme importance in the training of their minds, might sometimes very well be found by reducing the number of lectures to be delivered. An excessive number of lectures has two effects. In the first place, it involves the minute reading of texts and notes in class which the student might advantageously tackle by himself; and, in the second place, it compels the lecturer to go through much labour of a low standard, thus driving him often to be satisfied with producing matter of no particular value to himself, to his pupils, or to the University.

I have spoken of the value of essays in arousing the exertions of students. To these may be added judicious discussions and debates. But essays give the stricter and more exacting training. The essays selected should set you hard problems to solve, and so train your minds. I venture to advise those of the staff who are re-

sponsible for this part of the work to indicate the chief points of the problem in each case, and to name the best authors who have dealt with them, and, in some cases, to refer to original documents which may be consulted, so that the students may read widely and judiciously before writing. Thus by practice your minds will be trained to courageous and skilful activity. They will faint before no task. They will never have that "tired feeling" which overcomes so many flabby spirits at the sight of work. Your minds will rejoice at difficulties—within due limits. They will be versatile and used to new tasks, and not merely fitted to move along old ruts. The mind so educated will serve its owner, whatever his profession or business may be. It will be trained.

I want you to read in this way, in this spirit, and with the resolution to train your minds and not merely to fill them. In a great speech delivered at Manchester in September last the Premier, Mr. Lloyd George, speaking of the immense problems of peace that would face the empire after this great war, said: "You will never tackle successfully a job of which you are afraid". That is the truth. Courage is essential. The fighting spirit that wells up perennially in man's heart is as necessary in peaceful tasks as in war. If your minds have not been trained and accustomed to grapple with difficulties, the

chances are that when you see them you will be afraid of them and will turn your backs and run, unless, indeed, you lie down before them. Accustom your minds to meet and overcome difficulties, and you will no longer fear, but with steadiness and a just confidence you will advance against all obstacles that you are called upon to assault. The great poet Milton has said:

“—Peace hath her victories
No less renown'd than War”.

Prepare yourselves, by training, to win them.

I have kept you a long time. Let me, finally, express my good wishes for your happiness and success in your College careers. Believe me when I say that we older men sympathize with you warmly. We feel that youth has a claim to be happy and College days should be especially happy. Such happiness, however, will largely depend on your leading regular and disciplined lives in College. Train your minds by such exertions as I have indicated. Train your bodies by regular exercise, if possible by regular play; and regular hours of work throughout the two years of each course will greatly assist you to keep your health by allowing you each day sufficient and yet not excessive leisure. Train the character also; it is more important than even the mind or the body. But this is

so grave a subject that I will not attempt to deal with it now.

Once more, gentlemen, may you be prosperous in the career upon which you have just entered; and may you prosper throughout your lives!

“ Worthy of being Members of the University ”

PATNA COLLEGE, BANKIPUR (PATNA),
16th November, 1918.

It is my privilege to address the new undergraduates of this College. In the first place let me congratulate you on the fact that you will pursue your studies under the beneficent sway of Peace. The nightmare of War which has oppressed the thoughts and lives of mankind for over four years is past. The world has been set free from the fear of conscienceless tyranny. Your studies will be pursued amidst the blessings of Peace. In this you are fortunate indeed.

Your College is the oldest in the province and has been in existence, as a College, since January, 1863, that is for over fifty-five years. It takes a high rank, therefore, in the order of precedence amongst the Colleges affiliated or admitted to our Indian Universities. I have consulted the Calcutta University calendar for the year 1917,

and I find that there were then fifty Arts or Science Colleges affiliated to Calcutta University. Among these fifty institutions your College stood eighth in the order of affiliation. The institutions standing above it are mostly famous Colleges—Presidency, Hooghly, Dacca, Krishnagar, Berhampur (now Krishnath College), the Scottish Churches College, and the Calcutta Sanskrit College. Some of these go back for their origin, as teaching institutions, if not as Colleges, so far back as the second or third decade of the last century, a hundred or nearly a hundred years ago. Six out of these seven institutions were affiliated to Calcutta University at its commencement in 1857. The Sanskrit College followed in 1860; and then came Patna College three years later. Thus though this institution is not of the first generation, as it were, of Indian Colleges, that is among those which existed before 1857, the year in which the Universities of Calcutta, Madras and Bombay were created, yet it stands high among those immediately following the first generation.

I dwell upon this point because there is a peculiar reverence attaching to age in the case of institutions devoted to teaching. As one attends the classes, whether as a student or as a teacher, the thought of the generations of pupils and lecturers that have preceded one influences a sensitive mind with special force

and charm. The thought of all those youthful minds of past generations trooping into the class-rooms, seeking for knowledge or at least for instruction and intellectual help, and of dead and gone teachers, who strove to advance knowledge and to mould the thoughts and characters of youths who long ago have left the College precincts and entered the great world outside, there to carry on the struggle of life equipped with such intellectual and moral weapons and armour as the College supplied them with—these thoughts affect in some measure the minds of all those who throng daily the rooms of an ancient institution. The antiquity of their Colleges is one of the most potent charms of Oxford and Cambridge, and of the famous Universities of the West generally. The first quadrangle of my own College in Oxford was built in the year 1427, and there are a number of Colleges in that University which were founded much earlier. There were in India assemblies of learned and famous men and their pupils to which the name of Universities may appropriately be applied, for instance, at Taxila in the north-west of India and later at Nālanda in Bihar, long generations before even the oldest of the still flourishing Western Universities or Colleges came into being; but these ancient Indian seats of learning perished long ago. Ancient as your land is, your great edu-

cational institutions are all comparatively modern. We, here, cannot indeed show anything to rival the long list of great and famous men, whether pupils or teachers, associated at one time or other with the ancient Colleges of the West; yet no College can exist over half a century, for two generations of men, as Patna College has, without accumulating many traditions of the notable men who have taught or learned there. I will not attempt to enumerate their names. I will leave that agreeable task to some member of the College who may wish to be its historian. There can be few more pious deeds than to put into writing the records of one's Alma Mater. What I wish you all to feel, what I believe you all must feel, is that you are members of no mean College, that past generations of members regard you with earnestness, watching how you conduct yourselves, and judging you as worthy or not of this your common home, the Alma Mater, the kindly mother of you all, of past and present generations alike. It is for each one of you to strive to raise still higher the traditions and reputation of the College, and in this way influence and elevate the generations of your countrymen who will come after you, to learn where you have learned, to strive where you have striven, and to triumph where you, I hope, will triumph as the reward of worthy labours.